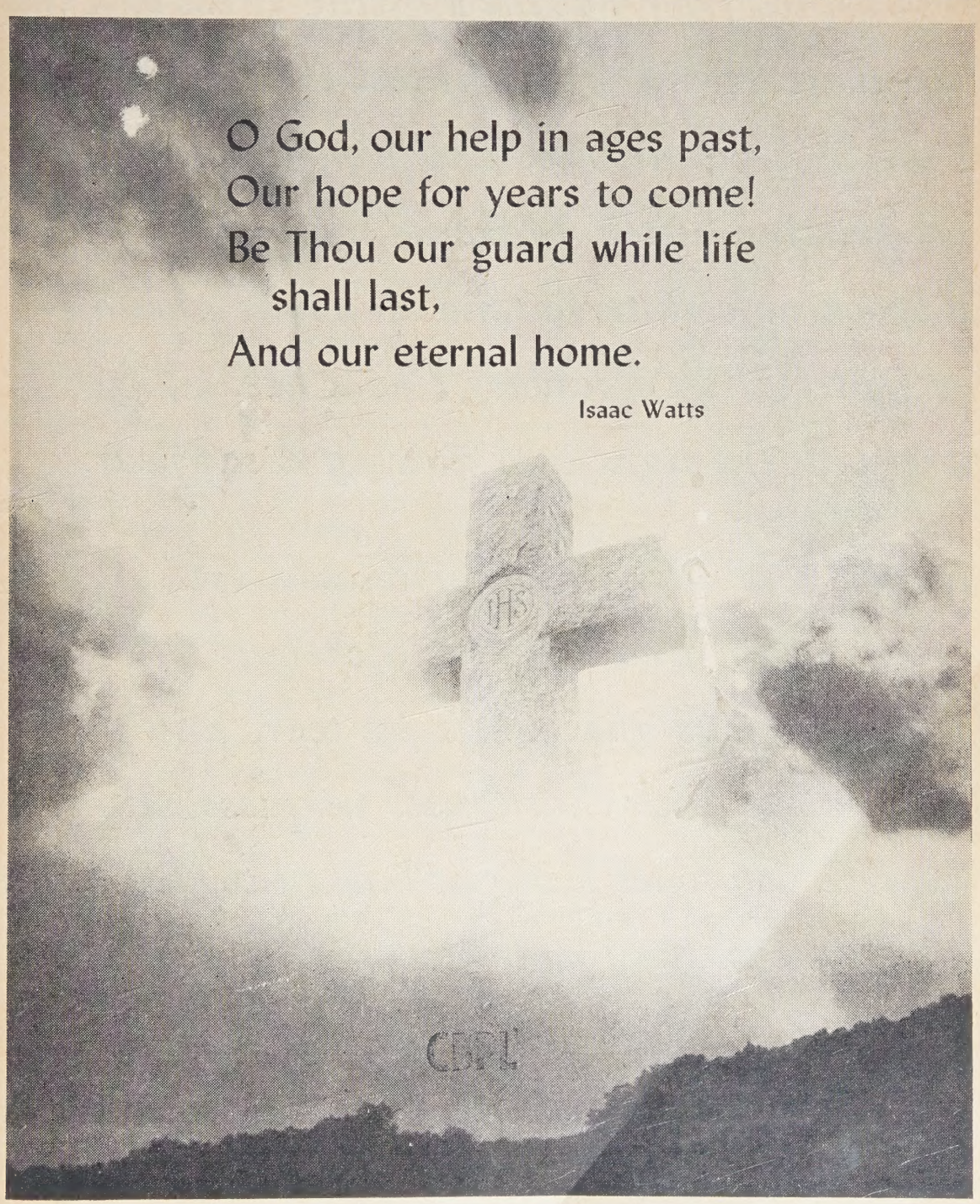
Lutheran Herald


O God, our help in ages past,
Our hope for years to come!
Be Thou our guard while life
shall last,
And our eternal home.
Isaac Watts
IHS

VOLUME XXXVII MINNEAPOLIS, MINN., JANUARY 6, 1953 NUMBER 1

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

NEW YEAR'S DAY 1953

INGA GILSON CALDWELL

v.37
1953

We thank Thee, God, for this new, shining year
Fresh coined from out the minting press of Time;
Help us to spend it wisely lest the grime
Of worldly-mindedness will dim its clear
And pristine luster. Make us more sincere
To brook no counterfeit, no spurious gleam,
For materialism's baubles, like a dream,
Fade with the light and quickly disappear.

Another year—a coin of priceless worth
Is ours again, and ours the alchemy
To take its joys and griefs, its tears and mirth
And build a faith that trusts unquestioningly
That He who once brought beauty to this earth
Has blest each day unto eternity.

Cover Photo
is by
Harold M. Lambert

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Minneapolis, Minn., Jan. 6, 1953
Lutheran Herald

The Year in Religion

Winfred E. Garrison
Professor of Philosophy and Religion
University of Houston

Frequent and fervent during the year have been the appeals to the name of God and the expressions of reliance upon divine providence in the most serious addresses on public affairs by eminent statesmen.

It would be cynical and unjust to suppose that this was mere verbiage used for political effect. Even if it were that, it would still be evidence that those who know the American mind best are convinced that we are a believing people. Many indications support the opinion that even the secular mind is more inclined to recognize religious values now than a few years ago.

The old theme of "the conflict between science and religion" is seldom heard. Inability to accept a particular inherited pattern of belief is less frequently a reason, or excuse, for rejecting religion. Outside critics of the churches indict them for failure to live up to what the critic thinks the true principles of religion, more often than they attack religion. It appears that religion has a better press and a higher place in popular regard now than formerly.

Church statistics are compiled in July for the previous year. At the end of 1951, membership of all religious bodies in the United States was 88,673,005, or 2.12 per cent more than a year earlier. This is 58 per cent of the total population.

Protestants number 52 million, Roman Catholics 29 million, Jews 5 million. In estimating membership most Protestant bodies count only adult or confirmed members; Roman Catholics, Episcopalians and some Lutherans include also baptized infants.

A survey of numerical growth during the past 25 years shows that, since 1926, Protestant membership has increased 65 per cent; Roman Catholic, 57 per cent. In relation to total population, the Protestant communions have risen from 27 to 34 per cent; the Roman Catholic Church from 16 to 19 per cent.

These statistics are valid as showing the general pattern and extent of church growth, but they must not be taken too literally. There is a little exaggeration, apparently fairly evenly distributed. Every church has on its rolls some inactive or lost members. It was recently reported of one very large Protestant body that one fourth of the members included in its count were not now resident members of any congregation. Roman Catholic statisticians have a similar problem in regard to marginal or "non-practicing" members.

A notable event in the Protestant world was the publication of the complete Revised Standard Version of the Bible. The New Testament had appeared in 1946.

This translation, produced by a company of American scholars enlisted and sponsored by what is now the Division of Christian Education in the National Council of Churches of Christ in America, comes as near to being an "authorized" version as it is possible to have in the present divided state of the Christian world and in view of the differences of opinion as to who has the right to "authorize" a translation of the Bible.

It is a revision of the King James Version of 1611, the English Revised Version of 1881-86, and the American Revised Version of 1901. The simultaneous release of nearly a million copies, on Sept. 30, involved one of the greatest printing projects of all time.

Less publicized has been the revision of the Roman Catholic Douay-Rheims version by the Confraternity of Christian Doctrine. The New Testament of this version was published in 1941; the first section of the Old Testament was released in 1952. A new Dutch translation of the Bible, the first since 1637, was published in January by the Netherlands Bible Society.

Movements toward the union of churches have been paralleled by efforts of denominations to con-

EDITOR'S NOTE

This article, an annual feature of Religious News Service, is presented herewith (in considerably abbreviated form) because we believe our readers will enjoy it. Dr. Garrison has a tremendous fund of knowledge and is able to summarize his material exceptionally well. While a Lutheran would have emphasized various other matters, we are sure that our readers will find the article well worth reading.

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solidate their postions, improve their internal organization and stimulate the loyalty of their members.

The merger of the Congregational Christian Churches and the Evangelical and Reformed Church was halted on the brink of consummation two years ago by an adverse Brooklyn Supreme Court decision. That decision was reversed April 14 by the appellate division of the New York Supreme Court. Opponents of the merger have filed notice of a further appeal, and the National Council of Congregational Christian Churches voted (20 to 1) to press the case for union.

The union of the three largest Presbyterian churches—U. S. A., U. S., and United—is a live prospect. All three took favorable action this year, and a plan of union is being prepared for submission to the three general assemblies in 1953.

Northern Baptists (now called the American Baptist Convention) and Disciples of Christ held simultaneous conventions in Chicago in May with an interchange of fraternal courtesies, but specific negotiations for union have been suspended. Overtures between Episcopalians and Presbyterians U. S. A., which lapsed in 1946, have not been resumed.

The intermittent conversations between Episcopalians and Methodists are neither hopeless nor very promising. Neither the Greenwich-Cincinnati plan for the union of eight denominations nor the Stanley Jones federation plan has made visible progress during the year, but both are still under consideration.

Evangelistic activity has continued to be general and vigorous. It has included a growing use of "visitation evangelism" by local congregations, special "crusades" by several denominations, and some conspicuous city-wide undenominational "campaigns" by such popular evangelists as C. B. Templeton of Canada and "Billy" Graham.

It is questionable whether the index for religious liberty in the world at large is going up or down. Sweden's liberalized religious law, effective January, 1952, virtually abolished all limitations on the civil and religious rights of Protestant non-conformists and Roman Catholics. The only remaining restrictions are that Catholics cannot become teachers of religion in the public schools and cannot build monasteries subject to public inspection.

[redacted] on the activities Cardinal Segura nment for not tly to Ameri- *nerica)*, who liberty. The ches in Italy by act of the government became an occasion f diplomatic intervention. In Colombia there ha been repeated acts of mob violence against nati Protestants and their church property.

At the end of November, Pope Pius XII created new Cardinals, including one American, to bri the Sacred College up to its full strength of 70.

The American Cardinal-elect, Archbishop J. Fra cis A. McIntyre of Los Angeles, becomes the fi West Coast prelate to be elevated as a Prince of t Church. There are now four American Cardina Of the new appointees 11 are Italians and 13 n Italians, the Sacred College now comprising Italians and 43 non-Italians.

Among the new Cardinals are two from Co munist-controlled countries: Archbishop Stefan W szynski of Warsaw, Primate of Poland; and Ar bishop Aloysius Stepinac of Zagreb, who is confi to his native village of Krasic after serving five ye of a 16-year sentence imposed by the Yugoslav g ernment for alleged political crimes.

The Roman Catholic bishops of the United St in their annual statement issued in Novem warned that the country faces a real and immin danger from "irreligious" decay of its social inst tions.

The bishops said that the threatening disinte tion of the country's social life was due to the w ening of religious influences. And they coupled t warning with a vigorous attack on secularism, ticularly in the field of education, which they sa contributing to the danger.

Behind the Iron Curtain, Bulgaria was the l Communist satellite to bring Roman Catholic l ers to trial. Bishop Eugene Bossilkoff, C. P. of N pol and three priests were sentenced to death Bulgarian Communist court in a trial involving s 40 Catholic clergy and laymen. All were cha with espionage and "anti-State activities." Those condemned to die were given prison terms ran from 12 to 20 years.

The action of the Bulgarian regime wiped ou effective Catholic leadership in that country manner reminiscent of similar action already t in Romania and Albania. In all three countries olics form a small minority.

A significant development in Judaism in Am was the growing interest in Jewish religious tho and practice. This was reflected in the publicati articles on the subject in Jewish magazines, th pearance of new publications, and the large ences that attended lectures of Martin Buber, religious thinker, on his tour of the U.S. earl year.

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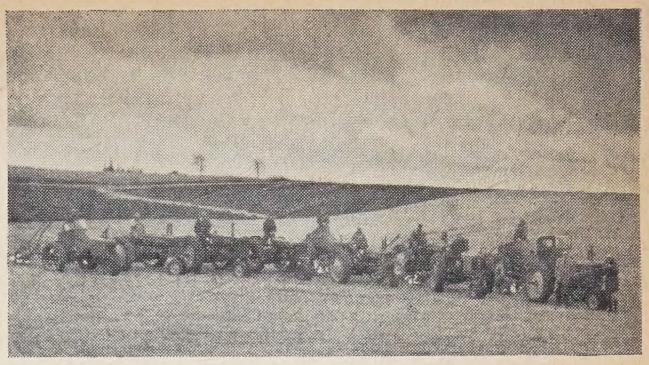
PACIFIC LUTHERAN

hurch Members arm 106 Acres



Tractor outfits used in plowing

mbers of the Men's Brotherhood organization of John's Lutheran Church in Waukon, Iowa, have de arrangements to farm a 106-acre farm two s northwest of Waukon for the benefit of the church that their congregation is building. The ompanying picture shows ten tractor outfits that ntly fall-ploughed 26 acres of the farm.

The 106-acre farm, which lies on gently rolling und, all tillable, is being loaned to the congrega- free of charge by William E. Peterson, hard- re dealer in Waukon and also a member of the heran Church. Owner Peterson has asked only t the men's organization pay the taxes on the d; otherwise the income from the farm will all devoted to paying off the debt on the new church.

St. John's Lutheran Church started last spring h construction of a new $230,000 sanctuary and l complete the structure by Easter of 1953. The v structure, which is built of lannon-stone, will lude both house of worship and educational unit. C. Haeuser of Milwaukee was the architect and vey and Moen Construction Company of Mason y the builders. The building was enclosed before first snow, and inside work is now being rapidly pleted.

The suggestion of a farm project was first made one of the Brotherhood members, Sherman Hill, o farms part-time himself, and when the William Peterson farm was made available, members of church organization quickly took hold of the ject. Further plowing will be done in the spring; of the land will be put into corn and half into and oats. Men from town will supply seed, fer- er, and day labor, while the farm members of congregation will plan and carry out the farm- operations.

hown on the picture from right to left are: O. H. ngaard, local John Deere dealer who furnished tractor outfits for plowing; the Rev. Nelson reus, pastor of the congregation; John Sivesind, gene Yohe, Carl Christensen, Carl A. Johnson, don Opheim, LeRoy Schmidt, LeRoy Schlake, Keith Clark, Roland Herman, and Oscar Gilbertson. Others who furnished tractors or came out and helped included Alton Odegard, Arnold Onsager, A. N. Jacobson, Kenneth O'Brien, and Charles Kosbau.

Members of the Men's Brotherhood organization elected a committee of five to oversee the project, choosing the following committeemen: Eugene Yohe, chairman, Carl Christensen, Kenneth Roe, John Sivesind, and LeRoy Schmidt.

Greeting From Dr. Astrup

On this my eightieth birthday I desire to record my deepest gratitude to LUTHERAN HERALD and to you and your dear family, and to the Church, its great institutions, its great leaders, its mighty organizations, its pastors and congregations, for all loving kindness and benevolent consideration both toward me personally and toward the work I have had at heart during fifty-five years amongst the Zulu people of South Africa. God bless and reward you abundantly!

Christmas is soon with us once more. May the "Light of the World," our beloved Savior Jesus Christ, through His wonderful Christmas Gospel, convey unto you and all Christian friends coruscating visions of heavenly glories and superlative blessings in homes and in churches to every individual devotee bodily and spiritually! May God through His Holy Spirit bring you all a Joyful Christmastide and a most happy and blessed New Year in the Name of Jesus Christ.

JOHS. ASTRUP

(This lovely greeting from our beloved "patriarch of South Africa" was received too late to appear in the Christmas issue.—THE EDITOR.)

Canadian Lutheran Church Organized

W. A. Mehlenba

Out where the West begins, seventeen official representatives of six Lutheran bodies in Canada, wrote history December 4, 1952. The Canadian Lutheran Council was organized, a constitution adopted, and an executive director called.

It happened at Winnipeg, gateway to a territory long famous for its "Co-op's," golden grain—and, more recently, golden oil. Even the weatherman was kind as the councillors bent to their tasks with clearly defined purpose and a God-given sense of destiny. Out of the closets of prayer preparation and into the conference sessions came the representatives of the Church to do what was clearly God's will.

The gathering was a result of years of effort, dating back to 1944, when a free conference of all Lutheran groups assembled in Saskatoon under the Commission on American Missions of the National Lutheran Council (U.S.). Subsequent meetings gave clearer perspective to the problems involved and, in part, paved the way for the present organization.

The Constitution, modelled after that of the National Lutheran Council (U.S.), was adopted with certain recommended changes. Most important of these were the omission of provision for free conferences; substitution of a general statement on purposes and objectives in place of specific areas of service, and enlargement of representation unit from to ten thousand members.

Officers elected: President—Dr. Mars A. Dale, katoon; vice-president—the Rev. Karl Holfeld, gina; secretary—the Rev. W. A. Mehlenba Hamilton; treasurer—Mr. Henry Gauer, Winn Other members elected to the executive were Rev. G. Uno Lundmark, Winnipeg; the Rev. Morck, Olds, Alberta; the Rev. P. W. Ringdal, S son, Sask. Other councillors present: the Rev. Bergbusch, Saskatoon; the Rev. G. O. Evenson monton; the Rev. V. J. Eylands, Winnipeg; the Adelbert Goos, Saskatoon; Dr. G. A. Hein Winnipeg; the Rev. Edward Krempin, Calgary Rev. Henry Kroeger, Winnipeg; Dr. J. H. Kitchener; Dr. John Schmieder, Kitchener; H. Whitteker, Bridgewater, Nova Scotia.

A unanimous call was extended to the Rev. Mehlenbacher, Hamilton, Ontario, to become time executive director.

Canadian Lutheran constituencies, whose bodies are located in the United States, have felt the need of such a channel through whic tian phases of Canadian church work might be co-operatively. It is hoped that some of the co efforts might include emergency disaster relief ices to armed forces, Lu charities, deaconess work, tion, and certain aspects of mission planning.

The history of the Lu Church in Canada dates b 1619. The intervening year witnessed many losses, due to a lack of such an integrat ganization as the Canadia theran Council. While the pating bodies in this Counc their racial backgrounds t ish, Finnish, German, Ice Swedish, and Norwegia ministry of their churches t to a broad cross section o dian life.

The Evangelical Lu Church of Canada, whic Canada District of the E about eighteen thousand m Its chief strength is in the Provinces.

OFFICERS OF THE COUNCIL

Bottom row, left to right: the Rev. Karl Holfeld (ALC), Regina, vice-president; Dr. Mars A. Dale (ELC), Saskatoon, president; the Rev. W. A. Mehlenbacher (ULC), Hamilton, executive secretary. Top row: the Rev. A. N. Morck (UELC), Olds, Alberta, member executive council; the Rev. Palmer Rindahl (LFC), Simpson, Sask., member executive council; the Rev. G. Uno Lundmark (Aug.), Winnipeg, member executive council; and Mr. Henry Gauer (ULC), Winnipeg, treasurer.

Where There Is a Will

Obert Hoven

you remember me? I'm Mike O' Leary, the fel- with the church on the right of me served by the stor on the left of me and with the church on the t of me served by the pastor on the right of me, o wondered why something couldn't be done out it. Well, I just heard a story about some people, t just a congregation or two but a whole circuit them, who did do something about it. And this ry convinces me that *where there is a will* God ll also provide the way.

This story comes from northern Minnesota, the ief River Falls Circuit. It is the story not of two gregations which awakened to the need of re- gnment but of sixty congregations. Follow along h me, Brother Olson, for this is a real story.

This story goes back to 1935 when our Church rted a new Home Mission parish at Badger. To m this new parish, the Roseau and Greenbush rishes each gave up two congregations. Then the eenbush parish was given a congregation from the lma parish. In 1936 the Roosevelt parish, organ- d in 1932 under Home Missions, was turned over another synod to the best interests of all. In 1937 selund and Concordia congregations became affili- d with Badger and Roseau respectively. Then e of the Badger rural congregations and one con- gation from the Augustana Synod and our urch in Badger formed the present Our Redeem- Lutheran Church in Badger. All this was done thout a planning commission.

This proved to be an eye-opener. So these folks in 2 at their circuit meeting elected a parish plan- g committee to study other possible realignments hin the circuit. Because all of the members of the nmission were busy men, they planned to meet just one session. But God considered this mighty portant business, and He sent a blessed blizzard t kept the committee snowbound for three days. tead of one session there were five—five sessions prayerful thinking and planning. These plans re made known when the occasion presented lf. The people were willing, the pastors were ling, and God was willing; so tremendous nges took place.

ten to this list:

(1) The present Ross parish consisted of only two ll congregations at Duxby and Pinecreek with parsonage at Pinecreek. The old parsonage was sold, and Concordia congregation at Ross became affiliated with Roseau to form a new parish. A new, modern parsonage was built at Ross, and now they have a resident pastor.

(2) Middle River had five congregations. Two of these transferred to form a new parish at Gatzke. With these two congregations transferred, one congregation was transferred from the Holt parish, which was thirty miles away. This made a new parish at Middle River, consisting of three congregations.

(3) The new Gatzke parish consisted of the Landstad congregation of the Holt parish and Moose River and Our Savior's from the Middle River parish. Landstad and Moose River had formerly belonged to the Grygla parish, which had seven active congregations and eight listed as part of its work. These two congregations then had three different parish affiliations in five years. These two congregations merged to form the United Lutheran Church. This parish purchased a good parsonage and were self-supporting in a short time. The local budget was tripled three times over what it had been.

(4) Holt, having given one congregation to the Gatzke parish, received Silverton from the Mavie parish.

(5) The St. Hilaire parish had a congregation nearer Viking than to St. Hilaire, so Oak Ridge went to Viking.

(6) Ebenezer transferred from the St. Hilaire and affiliated with the Trail parish in the Clearwater Circuit.

(7) Viking gave up work in a four-family congregation at Standquist, and this group joined another Lutheran church from a different synod.

(8) The parsonage at Halma was transferred to Karlstad, the center of the parish.

(9) Baudette saw changes relative to the circuit-rider parish there.

Are you still with me, Olson? Good, now I'll try to summarize with relative accuracy what took place. I say "relative" because actually some of the congregations were willing to realign themselves into three different parishes before they got to where they are today. In 1935, there were 16 parishes and 61 congregations.

In 1945 the realignment had affected 15 parishes; 21 congregations had transferred parish affiliations at

least once, 60 congregations were affected by one or more of the following situations:

(1) change of parish affiliation;

(2) giving up one or more congregations in the parish;

(3) taking in one or more congregations into the parish;

(4) relinquishing one or more congregations to receive one or more congregations from another parish or parishes.

Two new parishes had been formed and two dissolved. Four congregations were dissolved. Two parsonages relocated. Every congregation in the circuit was affected, with the exception of Trinity Lutheran of Thief River Falls.

Is it working out, Olson? Listen to this: In 1936 the circuit had 4,658 baptized members who gave $29,232.37 for local expense. In 1952 the circuit had 11,574 members and gave $133,921.00 for local expense. A gain in membership of 7,916 souls in 16 years. It's working out, Olson. These people are thanking God for that blessed blizzard.

How could they do it, Olson? They could d because the Johnsons and the Smiths up in country saw a need. They could do it because t were big enough men by God's grace to sacri that that need might be met. They could do it cause their loyalty to God's Kingdom was gre than their loyalty to a parish. They could do it cause they had preachers who were willing to m changes. They could do it because they were wil to follow as God guided along the way.

What about it, Olson? When we see what ca done *if there's a will,* are we going to sit back preachers on the right of us running to churche the left of us, and do nothing? Or will we by grace of God start some planning that can hel iron out some of these rumpled situations that exist? *Where there's a will,* Olson, *God will show the way.*

Growing in Grace

N. C. R

Chapel talk given at Texas Lutheran College, Seguin, Texas

But grow in the grace and knowledge of our Lord and Savior Jesus Christ (II Peter 3:18).

This text is from the closing doxology of Peter's second letter. In the salutation in the first letter he puts it this way: "Grace to you and peace be multiplied." In both we recognize growth, increase. Did we grow any the past year? In grace? In knowledge of Jesus? If not, then let us determine to strive for growth in the new year that lies ahead.

It was prophesied by Isaiah that Jesus also would grow. "For he grew up before him as a tender plant, and as a root out of a dry ground." After the first five months of Jesus' infancy Luke says, "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him." And again after the temple visit at the age of twelve, the next eighteen years of growth are summarized in these words, "And Jesus advanced in wisdom and stature, and in favor with God and men." All Luke is trying to show us is that Jesus grew up as a normal boy in both body and mind. Have we just put on another year of bodily growth? Did we grow in spiritual matters? Did we grow in grace, not in one grace, but in all grace? Did we grow in knowledge of Jesus? I have picked out several Christian virtues which the Master Teacher emphasized and taught, all stemming from the root grace *Faith.*

My faith is on the increase when I believe in the promises of God more firmly, and think less o mess the world is in. The Almighty God is g than all the A-bombs in our stock-pile. I am f relying on God in the words of the Psalmist, "G our refuge and strength, a very present help in ble."

This leads directly to the grace of *Humility.* not easy to grow in humility, for an individu for a nation. It means to lie very low and to more of our own nothingness. You have to downward in humility before you can grow u in other graces. Jesus said, "Become as a little c and the "greatest is the servant of all." This yo I do not find easy.

We are to grow also in *Love.* But that take giveness, which is the fruit of the love within. and unforgiveness cannot dwell where love a Jesus insists on this kind of growth by us, b that is the way God deals with men. Let love ence your every thought, word, and deed. Bu am I to speak of love, who love so little? God and Jesus loved, so it is all right when I have in their forgiving love, and practice it by the of God.

Then there is *Kindness.* Grow in the know of our Lord and Savior, who went about being who, while we were yet enemies, died for us. more kindness on my part will make the rou ing in the lives of others a little easier, a littl

(Continued o

nterns in the Student Ministry

Joan Larson

ree years ago last September a student from Lu- r Theological Seminary began a year's work as tor-intern for the Twin City Lutheran Student ndation. Each September since then has seen ther Luther Seminary student in the second floor ce of the Lutheran Student House at 1813 Uni- sity Avenue S. E., Minneapolis.

he Twin City Foundation was organized in 1939 serve students in the Twin Cities, including stu- ts at the University of Minnesota, Macalester lege, Hamline University, and the nursing and iness schools.

he task is great—with over 4,000 Lutheran stu- ts at the University of Minnesota alone—and the ndation staff is small. Before an intern was added he staff on the Minneapolis campus of the Uni- sity in 1949, it consisted of a student pastor, a nselor, a housemother, and a secretary.

bout four years ago the Rev. William Larsen, or to students and director of the Foundation, an thinking about an internship program in stu- t work. He took his idea to the Foundation rd of Directors, got their approval, and then t to talk with Dr. T. F. Gullixson, president of her Seminary.

r. Gullixson approved the idea, and he and Pas- Larsen began to make definite plans for the in- ship program.

pastor-intern's work is divided into three main s: evangelism, deputations, and foreign student k.

he evangelism program takes a large part of the rn's time. He calls on students in dormitories fraternity and rooming houses and encourages ation by students.

udents, three members of the Foundation staff, members of two campus churches called on 200 ents one October evening this year. Similar eve- s of visitation will be repeated throughout the

e pastor-intern also organizes student deputa- to churches and organizations in the area to bout the work of the Foundation. An average e deputation a week was made last year.

ork with foreign students at the University has nded in the three years since the first intern came. Foreign students are invited to monthly meetings at the Lutheran Student House. They are given an opportunity to hear about Christianity from a speaker and through the following discussion in which both Christian and non-Christian students take part. The meeting ends with an informal coffee hour, providing an opportunity for foreign and American students to become better acquainted.

Pastor Larsen calls the internship "a training ground for future student pastors."

The intern takes part in student activities, thus getting to know the students, their attitudes, their needs, their faith. Discussions are always coming up: in the office, over a coffee cup in the lunchroom, or after a party.

He speaks at chapel once a week, is advisor to student committees planning weekend retreats, may conduct a Bible study discussion group.

Informal discussions with the men students living in the third floor dormitory offer another opportunity for the expression of Christian faith and its meaning for individual lives.

The pastor-intern learns that one of the chief difficulties in securing student participation in the Foundation's program is that the student's life is busy—that studies, work, and campus activities are constantly competing for his time.

He learns of the immensity of the task of the Church's ministry to students—Lutheran students, foreign students, and the unchurched—and of how difficult it is to reach all of them.

The Twin City Foundation was the first to have a pastor-intern on its staff. Now there is a Luther Seminary intern at the University of Oregon at Eugene, and an intern from the American Lutheran Church's Capital University at Ohio University at Athens.

The student ministry is expected to expand with the anticipated growth in college enrollment, Pastor Larsen says. As enrollment increases and the program expands to include more universities and colleges, more student pastors will be needed.

A year's experience in the student ministry gives these seminary students an opportunity to see the work firsthand.

Taiwan (Formosa)

R. A. S

Leaving Tokyo at one o'clock Monday morning, I arrived at Taipei, Taiwan, at 8:30 on September 15. I have a rather strong dislike of the international flights that always seem to start or end at unearthly hours, but there is one advantage, one does not waste much time asleep. I had put in a full day on Sunday in Japan, and was now in Taipei to begin a full day early on Monday morning.

The trip was uneventful. We saw the island of Taiwan in the distance, then circled to the east around the northern tip to swing in to the river estuary that brings us to the airport. The view might have been magnificent, but we saw nothing. We realized that we were in that part of the world where "security" is a word that hangs in the balance to be influenced by little as well as great things. As we got our first glimpse of land, the curtains of the plane were pulled tightly closed, and we knew we were at our destination only when the wheels bumped against the runway. There I was met by friends who had the use of a car for the morning so that I could ride to the mission station in style.

It was good to hear Chinese spoken around me as I got into the milling crowd at customs. I felt at home, and was not at a loss when questions were directed at me. Customs did not take long, but I struck a snag as the health authorities examined my inoculation record. My cholera injections were outdated. What to do? They had the answer, took me into the office where I quickly got the first injection without charge, and was given the address where I could get the second one in five days. This did not delay us long, and we went on to the welcome home of the Arne Soviks.

I found there that I had not gotten entirely away from Japan. They lived in a Japanese-style house, and shoes came off as we went in on the polished floor, just as in Tokyo. This was my "home" while in Taiwan, and I was immediately made to feel at home over a cup of coffee; and I found my own nook in the house where a camp cot had been set up for me in a part of the living room. Typically, Chinese were coming and going, and I felt immediately as though transported back to northern China.

Taiwan is an interesting spot. The refuge of Chinese political and military men, it has become the Chinese government in exile during the present Communist control of China. There are, purportedly, about 3,000,000 Chinese on the island, refugees from mainland—men and women who would rather l their homes than be slaves of Communism. of them are people with some means who c afford the trip and who could maintain thems in this new settlement among the Taiwanese. T are many students, and some business people, be those who are in charge of the affairs of the na The Taiwanese are also Chinese, and to distin between these and the newly arrived people, terms were commonly used, "Taiwanese" "Mainlanders." As Taiwan had been ruled b Japanese for about fifty years, there had now a complete change, and the Mainlanders we control.

There was some difficulty in the "turnove the new regime. This had aroused some bitte but corrective measures had quickly been take seemed to get things on an even keel, and cond were placid. The official language was now darin" (the official Chinese language spoken northern provinces). This was taught in school it was strange how quickly the Taiwanese ac the new language. This was, of course, very akin to their own native tongue, which is re dialect of the Chinese language, much like tha in the province of Sechuan. When I was t found that both groups of people intermingle ly and no one seemed to have difficulty in com cating with the other.

I did not purpose to sound out the military tials of the Chinese government and had no tunity to observe the forces on the island. On not be there long, however, before one met number of military personnel of almost all b of the armed forces. They seemed to be the part of many places I visited, and I met gener colonels in various branches of the service. S of the higher officers had flocked in that I formed many of them had been placed on th ment list. There is no doubt a modern, well army, and there is hope that "some day" th return to the mainland. This was the consta among the "Mainlanders," the only questio that of the time they would be back in thei land again.

Our work is especially among the "Main whose language we know, and whose backg

at of the northern and central provinces where e have formerly had work. This field is therefore ot a new field, but an extension of our China mis-on to a refugee population of which about 98 per nt is expected to return to China some day. The ork among them seems welcome. The Christians all walks of life were easily gathered into small ngregations or fellowship groups. Bible classes rang up in various localities; missionary homes ere opened for small study groups; and street apels were established. These became the nuclei r spreading the witness to other groups who had ot had contact with the Christian Church on the ainland.

A sprinkling of Taiwanese joined in to swell the owds so that the modest assembly halls were usual- overcrowded. The purpose of the missionary is to ing the message of Christ to the people on the and so that those who are Christians will retain eir Christian faith and will be aided in their wit-ss, as well as to reach others who have not been n so that they may bring Christ back with them hen they return to China.

The first day in Taiwan was spent in getting ori-tated as far as our work is concerned, by visiting th the missionaries of various Lutherans in the pital city, Taipei. The Presbyterians have a con-derable work on the island and have about 250 urches in the western half of Taiwan from north south. They were very hospitable to us and have vited us into Taiwan so that we might work ong the Mandarin-speaking people, which they uld not reach with the native Taiwanese dialect. ey have been helpful in many ways and have a ge hospital, a seminary, a Bible school, a leprosar-m, and a regular program of evangelistic work in ipei and surrounding area.

After the preliminary day of visiting in this city l talking over the various possibilities with the utheran missionaries there, we began our trip of rvey into the various centers where our Lutheran ssions are located.

adagascar

ne of the big developments in Madagascar is the lding of the hospital at Manambaro, which is first hospital that the mission has ever had on island. Miss Hannah Dewitz, who is stationed re as a nurse, together with Miss Sylvia Lee, tes as follows about the construction of the hos-tal building and their work.

"It is surely thrilling to see how fast the cement ck walls of the new hospital are going up. At present time, the skeleton of four patients' rooms a nurses' station-teaching room, complete with window frames, can be seen. It is truly a blessed experience to see the dream and prayers of so many realized before our very eyes!

"Natives continue to fill up the hospital veranda each day waiting to be examined by the doctor. There has been something new added in the last few months to each physical examination, and that is an analysis of each one's blood and a blood test for syphilis. The natives take to this well and are quite interested in the whole process of drawing blood from their veins and the various laboratory procedures carried out on their blood sample. The expressions on their faces seem to indicate that this is no commonplace experience for them. Then as soon as they are out the hospital door, they have just one more experience to share with each other, besides the listening to their chest, inspection of eyes, ears, nose, and mouth, and the squeezing of their arm for the blood pressure, etc. All those who are 'positive' to the test for syphilis are encouraged to take the penicillin cure of fifteen injections. Marie, a capable native girl, has been trained to give the injections each day. She is helped by a native boy who comes to us from one of our mission schools and who is interested, too, in being trained to be a hospital worker."

Hongkong

In a letter from the Rev. T. I. Lee from Hongkong we have the following note:

"We had a nice ordination service last Sunday. There were eighteen pastors, Chinese and westerners, participating. I think the Rev. Hu Ya Ko will make a good pastor."

We were very happy to hear about the ordination of Pastor Hu Ya Ko. He is one of our recent graduates from the Theological Seminary in Hongkong, and has been doing excellent work as evangelist among the lepers and more recently in the joint Lutheran congregation in Kowloon. This congregation that he has been serving came with the request for his ordination while I was in Hongkong last October. This congregation is assuming the greater portion of his salary, the mission paying him a smaller portion as special remuneration for work done in another area where we are just beginning an evangelistic program.

The work in Hongkong is also going ahead, and plans are now being developed for the building of a modest church building at Diamond Hill in Kowloon. This is a center of Mandarin-speaking people and is located close to the airport. We are the only mission in the area doing evangelistic work and feel that it is a very promising as well as needy field.

EDIT

1953—The Evang

The editor of a religious magazine never lacks material for his first editorial in a new year. His problem is one of elimination rather than of inclusion. For reasons which will, we hope, become clear in the following, we have decided this year to write about our own Church, about The Evangelical Lutheran Church. Not, however, so much from the viewpoint of the synod as of the congregation and its individual members.

It would be hazardous indeed to venture into the field of prophecy. God has not endowed the ordinary human being with ability to foretell the future. Let us rather say that there are certain developments within our Church which ought to be, can be, and in all probability will be characteristic of the life of our Church in 1953. These are *Parish Evangelism, Stewardship Education,* and *Lutheran Unity.*

Parish Evangelism

If one were to single out one aspect of congregational life which has undergone greater change within the ELC during the past decade than any other, we incline to believe that it would be Evangelism. To be sure, in the broadest sense, no congregation could continue to exist (nor should it) without Evangelism, which, after all, is simply the deepening of the life of God's people coupled with intensification of the missionary spirit of those who are saved. In that sense Evangelism embraces the entire program of Christianity.

In a somewhat narrower sense, Evangelism has had a tremendous influence in the ELC. Here we refer to that type which is now commonly called "Preaching Evangelism." Over the years our Church and its predecessors have repeatedly commissioned men to the sole calling of holding "special meetings," or "evangelistic meetings," as they have usually been called. While, to be sure, the evangelist also carried on personal counselling and a certain amount of visitation, the emphasis was primarily on the "special meetings." Eternity alone will reveal the blessings which have come to us from that type of evangelistic ministry.

The present and still developing program of Evangelism in our Church may fairly be said to have grown out of "Preaching Evangelism." It marks a development chiefly in adding the following areas: (1) Through the Commission on Evangelism, the Church has come to have a larger part in the work by calling, salarying, and supervising the work of the evangelists. (2) More evangelists have been placed in the field. If the men who were called to the office of evangelist in December accept, the Church will have a total of twelve occupied in this work. We doubt whether even that number will l able to cope with the number of invitations receiv but it will help. (3) The emphasis is being more a more placed on *Parish* Evangelism, which stre the witnessing responsibility of the Christian. M ings for the training of personal workers play a la part and much stress is placed on the responsibi of the congregation to its community.

Why do we believe that 1953 will be a year Parish Evangelism? For several reasons. (1) larger number of evangelists available will mean more congregations than ever before will have s men in their midst some time during the year. The entire idea behind Parish Evangelism is bec ing better and better known; many a congrega which cannot secure the services of an evang will carry on its own program. (3) And, finally, believe that the forthcoming Evangelism Co ence, with its special emphasis on the place of auxiliaries in the program, will have blessed res

So we dare to predict that Parish Evangelism occupy the thinking of the ELC in a special wa 1953. The results should then be a deepening o spiritual life of the Church and the addition t membership of many souls.

Stewardship Education

For a number of valid reasons we place as N in the series of matters which we anticipate w especially prominent in the life of our Churc 1953 *Stewardship Education.* Again let us emph that we are thinking of the congregation, not c synod.

The action of last year's Biennial Conventi adopting an annual budget of $3,000,000 (plus 966 for intersynodical projects including Lut World Action) expressed a realization of nee opportunity, was a recognition of duty, and sh not a little faith. The Church has never been to its duty, but we had the feeling that the convention saw its duty in terms of need soberly than has any previous convention. The were surely laid before that meeting in a mo pressive manner, and the response of the conv found expression in adopting a budget which and away the largest in the history of The Ev ical Lutheran Church.

IALS

ran Church—1953

t took faith to do it. Faith first of all, of course, he Lord of the whitening harvest fields, the Lord o has led our Church into many an act of faith vious to this, the Lord who has never forsaken n our attempts to do His will in the Kingdom.

here was faith also in our ability to cope with so e a budget. True, that may not have taken a at measure of faith, because no one in his senses look out over the areas in which our Church is ng and question that we as a people have the ity to undertake great things. Yet it would have n easy to raise the question whether the present nomic levels are going to be maintained during coming biennium. So let us agree that there was h in our ability to raise so much money.

till further—and this is, we believe, very impor- it—there was faith that we as a Church are reach- a certain maturity in our outlook on stewardship giving. We have had to use artificial aids in our vardship for a long, long time, true; and we may be through with them yet. "Allocations," "appor- hment meetings," and all the rest are, of course, missions of our immaturity. The full-grown Chris- n needs no such "crutches," and the fact that we tinue to use them is tacit admission that many of have not yet quite grown up.

But there are blessed indications that we are grow- up. One hears little grumbling about the new dget. One hears of few circuits or congregations t seem to be deeply concerned lest they be "allo- ted" too large an amount. The fruit of stewardship cation is surely being borne!

Why, then, do we set "Stewardship Education" our list for 1953? Because we believe that the urch is about to embark on such a program with fervor in the immediate future. We believe the urch is ripe for a truly evangelical emphasis on ristian Stewardship. And we believe that the sent leadership in the field of stewardship and nce which God has given our Church is in a ticular manner fitted to lead us in such a pro- m.

s results will by no means be measured in terms ollars and cents, although money is of the great- importance in meeting the needs of the Kingdom. her, the results will be spiritual, in exactly the e way as the results of our program of Parish Evangelism are spiritual. As a matter of fact, do they not go hand in hand?

Lutheran Unity

Of course we include the matter of our relationship with sister Lutheran bodies as one of the subjects which we hope will occupy the attention of the Church in 1953. We are thinking particularly, of course, of the on-going negotiations looking toward possible eventual merger of the American Lutheran Church, the Lutheran Free Church, the United Evangelical Lutheran Church, and us. It is our considered opinion that the year 1953 is crucial in the process of preparing ourselves for this merger, or at least in arriving at definite and deep-seated convictions in the matter.

And the discussion in 1953 will have to be at "grass roots" level. Our readers know that LUTHERAN HERALD has long harbored the fear that there is not nearly as much intelligent interest in this subject as there should be. We believe that 1953 is the year in which such interest can develop and that it is incumbent upon district presidents, circuit officers, pastors, and congregation leaders to do all in their power to foster the right kind of discussion.

By April 1, it should be possible for the Joint Union Committee to present to the Churches a statement on polity which will at least in a measure indicate what kind of Church the new body will be. We do not mean to say that all the details will have been worked out by then; far from it. But the general plan, the skeleton of the building, as it were, should then be plainly visible.

Then we shall have something really to get our teeth into. The "United Testimony" is a great document and, we believe, a very satisfactory one. However, there never was much doubt in the minds of most of us on the points covered by it. After all, we have been living in the greatest amity with these sister bodies for two decades. It certainly was to be expected that we could see eye to eye on matters of faith and life. To a great many there seemed very little to get excited about in that area, and it is difficult to see how anybody could have done other than vote as our Church did last June.

Now, however, we come to the practical matters of *how* we are going to live and work together. And on that point there will be definite differences of opinion. Yes, it is on that point that the question will have to be answered, "Are we sure that the projected merger will actually make us better able to further the Kingdom?" So let there be careful and prayerful discussion in 1953 of these matters.

Take Care of the Business

Harold B. Kildahl

THE FIRST SUNDAY AFTER EPIPHANY
January 11, 1952
Luke 2:42-52

An unwritten, yet well understood, maxim for businessmen is this: "If you don't take care of your business, there will be no business to take care of." The record of business failures in the United States in any one year is almost ghastly proof of the maxim.

Why does business fail? Either the manager is inept, indifferent, lazy, dishonest, or unfair; or he has a very poor way of presenting his business; or he may be handling the wrong product. These, as well as many other reasons, such as lack of capital or simple lack of "know how," account for business failures.

Why do churches fail? We may as well be honest in approaching the subject. It can't be said that churches are enjoying a "howling success." Listen to the preachers talk: "Church attendance is not what it ought to be."—"Luther League? What a headache!"—"We've done everything we know how to do and still we can't raise the budget."—"How do you go about getting the men of the church more actively interested?"—"It seems at times that Christianity and the whole business of the Church is a woman's business." If you listen to the preachers you will get "the other side of the story." Business is not what it ought to be. Strange too, because the Church has a good reputation. It has been in business a long time. Its product is the best. The method of presenting the Church is the same as it has always been—according to sales lessons, the very best. And still, business is not good.

I wonder—can it be that you and I are not taking care of our business as Christians? Ours is the business of the Father. It's the same business that occupied the attention of Jesus Christ one day in the temple. It's the business of souls and the salvation of them.

That's important. It is so important that you ought to take care of the business at hand—now, every day, week after week, from year to year, bending your will in prayer, disciplining your life in worship, witnessing in your work and routine, sacrificing your means and your comforts to satisfy the demands of the work—not in a self-pitying spirit or with a martyr demeanor, not in self-righteousness or slavish legalistic superiority, but alert, aware, awake to the possibilities as Christ Himself, who thought it not unreasonable that He Himself should be about the business of the Father. Take care of the business, friends, or there will be no business to take care of.

The "Be Opened" Missio

Magnus A. Da

I name the mission thus because I trip every t on the spelling of the Aramaic word which we c across in the Bible. Still, I've got to face it. *Eph tha* is the word. Can you blame me?

Read Mark 7:31-37 to get the background and reason we have named our mission to the deaf blind at Faribault, *Ephphatha.*

Talk about "Miracles in our Time"! They ar deed taking place in our day. Both eyes and are "being opened" in this mission. Your Ch is doing a tremendous piece of work through faithful Rev. and Mrs. Stewart Dale. (Many of remember Viola Trygstad of the Luther Leagu fice some years back.)

It would be grand if groups from every paris the Church could make a pilgrimage to Faribau visit the State Schools for the Deaf and the B and also to see how your Church is serving the dren and young people through this mission w is located between the two schools.

A sound motion picture called *Ephphatha* has been released. This film tells the story in a vivid and spirited way.

About 23 minutes' time is needed to view the and it makes a splendid program for a Fir Hour, a large meeting of your Ladies' Aid or B erhood. In fact, it should be shown to every inc ual in your parish.

The film, *Ephphatha,* will stir you to a gr compassion for those who are less fortunate yourself.

Here you will see the Dales at work in a m which is unique in the whole land. Many p of deaf or blind children have said: "We wis could have seen this film when we were abc decide to send our child away. It helps in the pretation of the services of both the schools an Church."

You will see how the Church and the Stat work side by side, one complementing the othe each filling its respective role.

Order the movie from ELC Films, Times ing, 57 So. 4th St., Minneapolis 1, Minnesota. fifty percent of the free will offering to ELC This (minus handling charges) goes to the *Ep tha Mission.* The sponsoring group or organi retains the other fifty percent.

Meditations for the Family Altar

Joel Njus

TOWARD THE SECOND SUNDAY AFTER EPIPHANY

...e Epistle: Romans 12:6-16 **The Gospel: John 2:1-11**

Monday, January 12
ZEAL FOR THE GOSPEL
Read II Timothy 4:1-5

Preach the word, be urgent in season ...d out of season, convince, rebuke, and ...hort, be unfailing in patience and in ...hing.

Next week, God willing, the seventh ...nual Conference on Evangelism of our ...urch will meet in Eau Claire, Wiscon-... This week we shall therefore direct ...r thoughts to the general subject of ...angelism.

The dictionary defines evangelism as ...l in spreading the Gospel. This is not ...complete definition or a church defini-...n, but it does point up the fact that ... the heart of evangelism is a deep con-...n and enthusiasm for the preaching of ...e Gospel. It was such a concern that ...oved Paul to write to Timothy. ...rough his letter he sought to increase ...mothy's zeal to preach the Gospel in ... its fullness to all men. Surely this ... one of the purposes of the Conference ... Evangelism. God grant that it may re-...lt in a greater zeal among us for the ...eaching of the message of salvation.

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Tuesday, January 13
COMMISSION ON EVANGELISM
Read Ephesians 4:1-16

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers.

In listing the gifts of Christ to the Church, Paul mentions that it is given that "some should be evangelists." When Paul mentions the "gifts" in terms of persons who possess these gifts, he makes it clear that Christ gives these gifts to the Church in terms of men specially equipped for the various aspects of work within the congregation. It follows that the Church is, in turn, to recognize these various gifts and give opportunity for their full development. As a Church, we have given a great deal of attention to the training and use of pastors and teachers. Perhaps we have paid less attention to the gift of evangelism. That we as a Church have a Commission on Evangelism should help us to become aware of this gift of Christ to us and more diligent in its use.

Dear God, help us to recognize and to use every gift Thou dost give. Amen.

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Wednesday, January 14
WAKE UP!
Read Proverbs 6:6-19

How long will you lie there, O sluggard? When will you arise from your sleep?

This verse is directly applicable to physical work. Idleness results in want and poverty. But it is also equally true when we think in terms of work in God's Kingdom. Failure to use profitably the time God gives us results in poverty and want.

These are harvest days in God's Kingdom. Here at home and on the foreign fields there are tremendous opportunities for bringing the Gospel to seeking souls. When will we as a Church wake up? When will our pastors and congregations become aware of the urgency of the message and the lateness of the hour? It is nice to have one's own congregation which is able to take care of its running expenses without any trouble. It is pleasant to sit back and take it easy. Thus placid pastors and comfortable congregations may resist being "disturbed." But the result of such a sleep is spiritual poverty and eventual death.

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Thursday, January 15
SPEAKING NOBLE THINGS
Read Proverbs 8:1-11

Hear, for I will speak noble things, and ...m my lips will come what is right; for ... mouth will utter truth.

Paul exhorts us to think upon the ...ngs that are true, honorable, just, pure, ...rely, gracious, and good. We know there ... many voices which would direct our ...oughts to what is unclean, false, and ...grading. Thus, if our thinking is to ... right, it is important that we give our ...ention to such as speak noble things.

A glance at the program for the Con-...ence on Evangelism is enough to con-...nce us that the subjects to be spoken ... here are based squarely upon the Word ... God. The heart and the mind will be ...allenged with things that are noble and ...ht and true. We as a Church would do ...ll to listen to the message that is ...ought to us in this conference.

Dear God, we ask Thy blessing upon ...ose who will speak at the Conference ...ut they may be true to Thy Word. And ...e us all receptive hearts. In Jesus' Name ... pray, Amen.

Friday, January 16
OUR PLANS AND GOD'S PURPOSE
Read Proverbs 19:19-29

Many are the plans in the mind of a man, but it is the purpose of the Lord that will be established.

There is a great deal of work involved in preparing for a church-wide conference such as the Conference on Evangelism. Many are the plans that have been made in preparation for this meeting and much thought will be given by various committees in relation to future plans for the furthering of the work of evangelism among our congregations. And such planning is both necessary and right.

But let us not forget that while we may have many plans, it is God's purpose that will be established. Only if our plans are in harmony with God's purpose will they be successful. Only as He blesses our efforts will they result in success. May this knowledge cause us to seek Him in prayer for guidance and keep us humble in the knowledge that without Him we can do nothing.

Dear God, may all our plans be in accord with Thy purpose. Amen.

Saturday, January 17
OF TIMES AND SEASONS
Read Ecclesiastes 3:1-12

For everything there is a season, and a time for every matter under heaven.

In the natural order, we are well aware of times and seasons. In the northern part of our country, a farmer does not seek to plant in the winter time. But when spring arrives, then he knows that it is time to plant the fields. We are usually sensitive enough to greet an occasion of sorrow with mourning and a happy event with joy and laughter. The wise man knows that silence can be golden but that a word fitly spoken may also be like apples of gold in a setting of silver.

In one sense there is no season for the preaching of the Gospel. But in another sense we are aware of times of awakening and spiritual growth within individual congregations and a church at large. As a farmer makes use of the springtime for planting, may we make use of our present opportunities for work in His Kingdom.

Dear God, to Thee belong the seasons. Grant to our Church a time of awakening and spiritual growth. Amen.

Here and There on the Christian Front

Edited by Raymond M. Ols

CHURCH COLLEGES ASK GI BENEFIT LAW CHANGE

The Texas Council of Church-Related Colleges, at its annual meeting in Waco, Texas, called on Congress to amend the 1952 Korean GI benefit law. The Council asked that tuition charges be paid directly to colleges as under the World War II veterans legislation.

The present law provides for lump sum payments to the veteran who in turn makes his own financial arrangements with the college. Private college officials have been outspoken in the belief that this arrangement encourages veterans to attend state schools where tuition charges are lower. One of the members of the Council pointed out that a measure favorable to the viewpoint of the private colleges had been passed by the Senate but not by the House. The House point of view had won out in conference committee.

CLEVELAND CLERGY HELP CURB DIVORCE

Seven years ago Appellate Judge Julius M. Kovachy of Cleveland, Ohio, inaugurated a reconciliation movement in divorce cases, through referral of couples to clergymen for counselling. Today's evaluation of the plan credits the clergymen with a major role in curbing divorces. In the past year 450 couples received such counselling in addition to thousands of cases handled before petitions were filed. While full reports are not yet available on the results, individual clergymen said they were able to effect reconciliations in approximately 60 per cent of the cases.

Central figure in the reconciliation movement is Dana Brooks, director of the domestic relations department of the Common Pleas Court. Mr. Brooks said that about 30 per cent of the couples who seek his aid say they would be willing to accept the help of a clergyman. If the couple is Roman Catholic, the case is referred to the Rev. Edward J. Halloran, assistant chancellor of the diocese. Protestant couples are referred to the associate secretary of the Cleveland Church Federation, who distributes the cases among ministers of various denominations. Jewish couples are asked to make a choice of rabbis, frequently choosing one who is not associated with the synagogue with which they are affiliated.

The clergymen report that a majority of cases may be traced to the following causes: excessive drinking, in-law interference, infidelity, "quickie" marriages, immaturity of one or both of the people involved, and an unwillingness to share responsibility.

EVANGELIST WANTS CONTROL OF FAITH HEALERS

Faith healers should be either banned or controlled, according to the Rev. Charles Templeton, staff evangelist for the National Council of Churches. His statement was made in Calgary, Alberta, following the death of a 19 year-old Canadian girl who had refused to continue taking insulin because of her faith in the healing powers of an eva gelist named W. R. Holmes.

To curb the activities of itinera healers, he suggested that:

(1) Medical associations prevent u qualified and unskilled treatment of sick.

(2) Visiting evangelists be requir to state the financial arrangements their campaigns.

(3) All evangelists be salaried, credited members of recognized co gregations.

Mr. Templeton pointed out that "Christian faith is that healing is done by faith alone. God heals also giving knowledge, skills, and traini to men to heal the sick."

SOUTHERN BAPTISTS SEEK 10 MILLION FUND

The Southern Baptist Home Missi Board voted to ask approval of Southern Baptist Convention to set

CHILDREN CATCH FLYING SAUCERS

RNS Photo

Some of the 500 "flying saucers" dropped from a plane by the Liberty Township C near Valparaiso, Indiana, are caught by school children. The saucers were used by church in a drive to increase church and Sunday school attendance. They consisted of p plates with a printed message on the inside inviting the finder to visit the church. result of the campaign, it was announced that children flocked to the church's Sunday sc classes.

$10,000,000 loan fund to help build
v churches. The need for such new
rches was stated as being most ur-
nt in ten western and northwestern
es where more than 75 per cent of
uthern Baptist congregations are
eting in houses, stores, and other
nporary locations.

The Baptist General Convention of
xas voted last July to organize a
00,000 loan corporation for pro-
ting church building in the same
state area.

The board voted to expand its work
ong Negroes by employing a Negro
superintendent of evangelism. He
be charged with responsibility for
ing up goodwill centers for adults,
lent activity centers for Negro col-
students and kindergartens.

LIGIOUS SERVICES R INAUGURAL

ns are being made in Washington,
C., for special religious services in
nection with the inauguration of
sident-elect Eisenhower. A commit-
of religious leaders has been ap-
nted to direct a program for spirit-
emphasis on Inaugural Day.

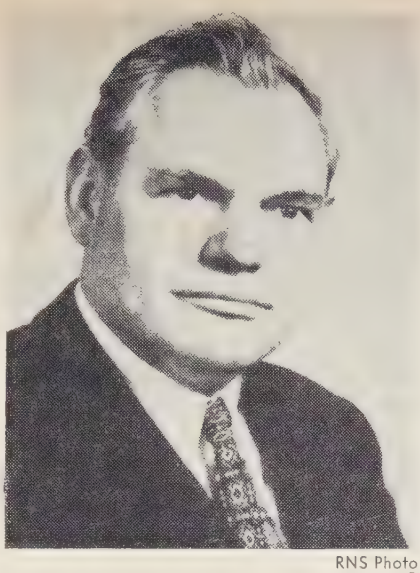
Meanwhile a Protestant Episcopal
nen's group is distributing special
ers to churches of that communion.
y announce that "this church will
pen all day Inauguration Day, Jan-
20, for prayers for the new Presi-
of the United States and all those
ivil authority." A spokesman said
lly all Episcopal rectors are co-oper-
g. Other denominations are under-
d to be considering similar plans.

ll new members of Congress have
ved invitations from Dr. Hermann
Morse, moderator of the Presbyter-
Church in the U. S. A., to attend
vice of prayer and dedication for
new session of Congress. The serv-
will be held Tuesday, January 6,
a.m.

URT ADVISES ON URCH DISPUTE

nbers of the Bible Protestant
ch, Koonsville, Pa., who have been
ved in a lawsuit over control of
hurch, were advised by the county
to seek an answer for their dif-
ces in prayerful meditation and
Bible, rather than in the court.
e Thomas M. Lewis said, in a rul-

METHODIST HEADS NATIONAL COUNCIL



RNS Photo

Methodist Bishop William C. Martin of Dallas, Texas, was elected president of the National Council of Churches at its biennial general assembly held in Denver. He succeeds the Rt. Rev. Henry Knox Sherrill of New York, presiding bishop of the Protestant Episcopal Church, who headed the Council since its formation in 1950. Bishop Martin is vice-president of the Council of Bishops of the Methodist Church, and in 1948-52 headed the denomination's evangelism program, "The Advance for Christ and His Church."

ing: "We feel that it is incongruous that such a matter should be in a court of law. We urgently suggest to the litigants that a much better solution may well be found if they should all convene in prayerful meditation in the temple of Him who is omnipotent and omniscient, in whose worship they are all in unity. Perhaps, in such a background, the darkness of the dispute which now besets them may fade into a mere shadow in the piercing light of His majestic power."

"We firmly believe," Judge Lewis said, "that, as lay and clerical representatives of the Christian Church, the present litigants cannot, in keeping with true Christian principles and in order that stability may remain in our churches, avoid following the counsel: 'Trust in the Lord with all thine heart, and lean not unto thine own understanding; in all thy ways acknowledge Him and He shall direct thy paths.'"

CHRISTIAN DUTY OF WORK

Work is a Christian duty and a civilizing force, was the word from Archbishop Richard J. Cushing of Boston, speaking at St. John's University in Brooklyn.

Deploring a modern tendency to avoid work, he said, "Some of this reduction of work is understandable and even desirable, but the repugnance for work, the wish to avoid work at all costs, these are unhealthy, unholy, and unfortunate signs of the times."

The archbishop said Christian philosophy accepts work as a duty and welcomes it as a joy. People who work hard, he added, avoid boredom, "the one disease fatal to happiness of soul. The chronic loafer is not merely a nuisance. By Christian values, he is a sinner. The do-nothing is anti-social, but he is worse; he is downright immoral. Work is the duty of every man."

"All kinds of work are needed," said the Catholic leader. "There is no room for invidious distinctions among workers in the Christian philosophy of work. White collar workers are no less toilers in behalf of the common good than are those who work with their hands. Dock hands, machinists, and laborers are no less bound up with the work of the world and the highest interests of the nation than bankers and diplomats."

WORTHY OF NOTE . . .

Dr. and Mrs. Ralph Mortensen, missionaries in China from the Lutheran Free Church, held by Chinese Communists for 22 months, are reported well and hope to be able to leave Red China soon. They are free to move about in Shanghai. . . . A budget of $192,000 for Lutheran work in Latin America in 1953 was recommended at a meeting of the NLC's Division of Lutheran Co-operation in Latin America. The budget will be met by contributions from Swedish, German, and Canadian Lutherans as well as those in the U. S. . . . Dr. E. Stanley Jones told a Methodist Spiritual Life Mission in Washington, D. C.: "Building of large and ornate churches is not the answer to America's spiritual problem. It is useless to erect impressive sanctuaries for the worship of God if we don't know how to teach people to find God."

The Year in Religion

(Continued from page 4)

Among the Orthodox a substantial growth was reported in synagogues, Talmud Torahs, and day schools. The Orthodox rabbinate made a vigorous defense of traditional Judaism and initiated steps to remove nontraditional practices from religious life in a number of communities. Conservative Jewish bodies emphasized national Sabbath observance. The Reform group stressed the training of lay leadership. The rabbinical training program of all three groups was intensified.

All three wings of Judaism in America maintained an increasing interest in the progress of Judaism in the new state of Israel. The Conservative and Reform groups took steps to establish congregations there, over the strenuous objections of Orthodox elements, both in the U.S. and in Israel.

Synagogues in America became increasingly outspoken in condemning Soviet totalitarianism and aggression and denounced especially the Soviet anti-Jewish campaign in the Iron Curtain countries.

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Growing in Grace

(Continued from page 8)

of the spirit of the good Samaritan, for there are many in the ditch needing help.

What about my *Sincerity* as a Christian? In my prayer life? In my calling as a Christian? As a student? As a teacher? This virtue excludes all deception in life, it excludes all cheating, all slang expressions, all swearing in private conversation and public speech or print. Will I be happy if I am not a sincere Christian? I must not pretend that I am a Christian, or play at being a Christian.

In summary, let us seek to realize that he who grows not in the knowledge of Jesus, refuses to be blessed. The great Spurgeon says: "He who does not long to know more of Christ knows nothing of Him yet." With the approaching Lenten Season we will want to know more of Him in His finished work, His death, and in His resurrection; always thinking more about Him in His glorious intercession for us and in His future coming again to Judgment. Increase in love, in knowledge of Him, and we will more perfectly apprehend His love to us. *Then grow in grace.*

Correspondence

AS THE "SMALL FRY" SEE IT

► The editor of Lutheran Herald has occasionally reminded his readers of writing constructive criticism regarding its contents and whatever might be of general interest to the readers. But what is meant by constructive criticism is not so easy to define. That which might seem constructive to one might seem destructive to another and vice versa. However that may be, we are glad for the invitation and we should make more use of the privilege granted us than has been the case. I am especially thinking of the articles under the caption, *Correspondence*. They interest me very much and are among the first I read.

The aim of a church paper is to bring to its readers wholesome spiritual food that nourishes and strengthens the readers' fellowship with their Savior, to give information of their stewardship, and to point out to them the work of their particular Church. There are, of course, countless subjects both within and outside of one's Church that an enlightened church member wishes to be informed about, but these three should be to the fore.

It seems to the "Small Fry" that our church paper is meeting these requirements quite well, but it would be a more interesting paper if we subscribers were not only readers but also writers of our church paper. A church paper should not be only one man's paper, nor a few men's, but all the church people's paper. There are many sharp penmen in our Church whose contributions would be of great value to the readers. Let us bear this in mind as we enter into the new year, 1953. I feel assured that it would meet the approval of the editor and others who write so well and faithfully in our church papers. I am disappointed every time I see the *Correspondence* column blank. It is good for us and our beloved Church to exchange thoughts even though we may not always agree nor can write as well as the usual writers. One thing is sure, it creates interest.

One of the "Small Fry"

"HOW OLD IS HE?"

► As a further thought on the subject, "How Old Is He?" in No. 51 of the Herald, may I present what came to mind:

The men chosen to be members of President-Elect Eisenhower's cabinet have an average age of 57 years (as printed in some article recently); the youngest is 53 years. Eisenhower is 62, Dulles 64, and one other whose name can not now give 68 years.

If these men were in the ministry, would they receive a call to serve a congregation? Yet they are not too old to serve in the most important positions of our government.

This presentation on this subject may not carry weight and there will be arguments against it, but I thought it worth mentioning.

Anonymous

SOMETHING MORE FOR CALL COMMITTEES?

► The editor of Lutheran Herald has rendered a service for both pastors and congregations in his edition of Dec. 16, entitled, "How Old Is He?"

As one of the "younger" pastors (under 40), I want to say a hearty "Amen" to the editorial, and particularly the following statement: "Understandably, the first five ten years of a man's ministry are quite formative. As a rule a pastor does not reach the height of his powers until he is at least 40 years of age. It would seem that the years between 40 and 65 are those in which a man can serve the Lord most adequately."

Another thing, as a pastor, permit me to share this ught: Important as it is for Call Committees to discuss a spective pastor's qualifications with the district presit, and then, as is usually done, to attend a worship serv- to hear the man preach, there often is one more impor- t step that Call Committees members could take, but for ne reason or other usually omit. Why not make it a point meet with the pastor too? Most pastors can "spot" a Call mmittee on Sunday morning. Why should the latter be tent to try to remain "anonymous," meet the pastor at door, and then mysteriously disappear? And, as is fre- ntly true, judge the suitability of the preacher pretty ch on how he conducted a service and delivered one ser- n?

n other words, more than is being done I believe most tors would welcome a chance to meet with the commit- members too, even if they were not finally called. With added knowledge on both sides, Letters of Call could both sent and considered more intelligently.

et me share with the HERALD readers a few quotes from interesting article on this subject by another under the ding, "Preacher Unwanted."

The Pulpit Committee was having no end of trouble con- ring pastoral candidates. All the prospects were too ng or too old, not sociable or too sociable, too flashy or drab, too this or too that. One day somebody remarked, was just thinking of a preacher you might like to con- r. Of course, he isn't much to look at and seems to have trouble.'

'I'm afraid that would rule him out from the start,' con A surmised. 'And he isn't much of a speaker, not orator at all. Says you can't honor God with "wisdom of ds." . . . He has no home, just travels about. He really things up. They call him an upsetter.'

'We don't need any more upsetting and disturbing achers. Everything is upset now. We need a preacher can keep harmony and not be stirring up the com- nity. Might do for an evangelist, but even that is out of these days. No, no, we don't want any sensationalists.'

"He's an old-fashioned preacher, condemns false teach- He wouldn't play ball with the liberalists, I'll tell you . Believes in church discipline.'

"Where have you been for the past fifty years? You nd like the horse-and-buggy age. That's all out. The new aching has come to stay, and you might as well get in with it. And we don't want any more church discipline. had some of that here twenty-five years ago and never got over it.'

'I forgot to say my preacher has been in jail.'

'What!' chimed all the committee. 'What do you mean, ling our time? Are you trying to make a joke out of us?'

'Oh, no,' the brother replied as he walked away. 'You dn't get this preacher, anyway. I was thinking of the stle Paul.'"

(THE REV.) FRED SOMMARS
Bagley, Minn.

LUTHERANISM ON AMERICAN SOIL

LUTHERAN HERALD for December 9, 1952, states editori- that "Lutheranism has now existed on American soil the greater part of *two centuries.*" This statement star- me, for I knew very well that Lutheranism has existed American soil much longer than that. The statement be a slip of the pen or a typographical error. It would more correct to say that Lutheranism has existed on rican soil for over three centuries. There were Scandi- an, Dutch, and German Lutherans who arrived among the Dutch Reformed in 1623 and settled permanently in New Amsterdam, where in 1648 they organized their first Lutheran congregation as the congregation of "The Unaltered Augsburg Confession of Faith." In 1657 their first pastor arrived from Holland, the Rev. John Ernest Gutwasser, whom the Dutch colonial authorities immediately ordered deported to Holland. By the help of his parishioners, however, he managed to stay in New York from July, 1657, to June, 1659.

Lutheran Swedes settled in Delaware in 1638 and founded New Sweden. Their famous church, Gloria Dei, in Philadelphia, was dedicated in July, 1700. It is a noteworthy historical fact which Lutherans should not be so reticent about, that the first book translated in America into the Indian language was Luther's Small Catechism. Note that I say "translated," not "published." We are so accustomed to speak of Eliot's Bible translation as the first book to appear in the Indian language, that we overlook or ignore the fact that it was a Lutheran pioneer pastor in colonial America who made the first translation of a book into the Indian language. Eliot's New Testament was published in 1661 and the Old Testament in 1664. Luther's Indian Catechism, however, was not published until 1696, due to various circumstances, but it had already existed as a translation since 1648, over three hundred years ago. The translator was the Swedish pastor and missionary, the Rev. John Campanius.

This book is an exceptionally interesting volume. I have personally examined three quite well preserved copies of the original, at Yale, New York, and Rock Island. In addition to the Swedish and Indian texts of the Catechism, there are a letter of commendation from William Penn, an account of the Viking discovery of America, an account of the Swedish settlements, and a *Vocabularium Barbaro-virgineorum,* a vocabulary of the Indian language.

German Lutherans made their way to New York, New Jersey, Carolina, and Pennsylvania, especially the latter, towards the close of the 17th and the beginning of the 18th century, well over 250 years ago. The first German Lutheran congregation in Pennsylvania was organized at New Hanover in 1703 by Lutherans who came over in 1700. In 1734, the Salzburgers settled in Georgia and another group of German Lutherans settled at Charleston, S. C. A small colony of German Lutherans settled as far north as Maine in 1739.

While Lutheran congregations continued to grow in number and expand territorially, they were independent one of the other and more or less dependent on their European sponsors. Naturally, the desire for a closer bond began to make itself felt more and more, and as early as on August 20-21, the first American Lutheran synod was organized at the Raritan church, New Jersey, near what is now Pluckemin, N. J. A copy of the constitution of this synod was discovered in 1910. With the arrival of Henry Melchior Muhlenberg, who has been called the "Patriarch of the Lutheran Church in America," in 1742, a new era opened for Lutheranism in America.

Lutheranism must not be regarded as a latecomer among the various groups of American Christianity. Its arrival and establishment in America well synchronizes with the arrival from Europe of the other Protestant denominations as well as Roman Catholicism. It has existed on American soil for over three centuries.

(DR.) G. M. BRUCE
Minneapolis, Minn.

(The statement to which Dr. Bruce refers was, of course, simply a slip of the pen which the editor failed to catch as he reread what he had written.—THE EDITOR.)

Schools and Colleges

Edited by the Division of Higher Education

College Placement Bureaus

In recent publications which have come from our colleges, there has been increasing interest in the part the college placement service plays in the lives of its students, and some interesting statistics have been given. In the *Augustana Mirror,* an outline of some of the work was given by Mr. Richard Schlict, head of the bureau. He stated that in addition to keeping files on the applicants, the bureau notifies students of openings in their particular fields. It also tries to advise them on such things as ways of applying for positions and signing contracts.

Also in *The Concordian* seniors were requested to use the placement bureau. At Concordia Mr. Carl R. Narveson is the placement director.

In a news release coming from St. Olaf College we have the following statistics:

"A survey made recently by the St. Olaf Placement Bureau shows that teaching, graduate work, and positions in business are occupying the majority of last year's 293 member graduating class.

"A total of 95 students or 33 per cent of the class of 1952 accepted teaching offers. Music, home economics, English, or social studies were the most popular fields for the first year teachers with a total of 13 different fields being chosen.

"Twenty-six per cent or 76 students went on to do graduate work or to theological seminaries.

"The class scattered through 31 states and 3 foreign countries to find their jobs, although 154 members or 52 per cent remained in Minnesota after graduation.

"Students who are doing graduate work have chosen theology, chemistry, economics and business administration, history, medicine, and social work as their most popular fields. A total of 22 different fields are represented among the graduate students.

"Director of the Placement Bureau is Dr. Tillman M. Sogge. His assistant director is Mark Slen."

DORIAN FESTIVAL AT LUTHER

On January 7 and 8 the third annual Dorian vocal festival will be held on the campus at Luther College. It is estimated that 275 students from 41 schools in Iowa, Minnesota, and Wisconsin will appear as choir members, soloists, or members of various ensembles.

A new feature of the program this year will be a presentation of a concert by a guest artist, Jule Zabawa, concert baritone from Washington, D. C.

On the evening of January 8 a choir of more than 275 voices will make up the program. The concert will be directed by David Foltz, choir director from the University of Nebraska. The Nordic Cathedral Choir of Luther College, under the direction of Weston Noble, will also sing.

Carl O. Thompson, head of the fine and applied arts department at Bemidji State Teachers' College, will present two lectures, gauged especially for high school choir directors. Guest critics will audition each soloist and ensemble.

The Faribault High School a cappella choir, directed by Marjorie Hagnander Silvis, will present a special concert at chapel services January 8.

IN COMPETITION FOR RHODES SCHOLARSHIP

John Nilsen, a senior at St. Olaf College in Northfield, Minnesota, met with a "screening" board at Des Moines, Iowa, on December 13 in final competition for a Rhodes scholarship.

Procedure for competition is as follows: First the applicant must apply to the local Rhodes scholarship committee. Applicants who survive this preliminary cut send in their credentials—an essay, grades, credits, and so forth—to a state board composed of former Rhodes scholars. This board, through careful study of the credentials, cuts the number of applicants in Minnesota to fourteen. Each of these fourteen appeared before the board for a personal interview, and on the basis of this interview, the final two representati from the state were chosen.

At the final competition in D Moines there will be six states rep sented, with two students from e state. These twelve will be submit to another round of interviews, a which four of the applicants will awarded scholarships.

MAILMAN DELIVERS "EDUCATION"

Because of illness in her family, M Erlys Olson of Ellendale, Minn., unable to attend high school, but solved that problem by a correspo ence course. Finishing in three one-half years with a straight "A" a age, she is now attending Waldorf lege, Forest City, Iowa.

After her graduation from the ju college department, she is plannin become a teacher, with the hope the other two years of college may be finished in the future.

Erlys is the daughter of Mr. and Chris Olson, who live on a farm Ellendale.

*

Cornell Runestad of *Concordia lege* has been made the recipient o $250 Presser Foundation Schola from Philadelphia, Pennsylvania, a sic scholarship. Cornell, a senior Oklee, Minnesota, is a member o concert choir.

*

Students of *Augustana Colleg* Sioux Falls were the sponsors float in the Christmas parade he that city early in December. Ther the float was, "Is there room for C today?"

*

On January 19 Mrs. Eleanor R velt will speak to the student bo *St. Olaf College*. In one of the stops which will be made on this ent tour, she will address stude the topic "The United Nations and Our Part in It."

*

A new business club, Beta Epsilon, has been formed on th *ther College* campus and approv the student council. It is open business and economics majors nors, and there are plans to national fraternity if the club sufficient standing.

ithin the E.L.C.

ONS

Rev. O. C. Harang, resigned of the Belview-Echo parish in sota, was given a farewell re- n Nov. 9, the 21st anniversary of ginning of his pastorate in Echo, Echo Church. A similar recep- as held for him last summer in w. Pastor Harang tendered his ation last spring as pastor of the on account of ill health, and is iving in Echo. His successor in elview-Echo parish, the Rev. A. rson of Reynolds, N. Dak., will ver Feb. 1.

H. J. Glenn, pastor emeritus of Lutheran Church, Sioux Falls, ., is serving the Lutheran Me- Church, Pierre, S. Dak., during storal vacancy there.

ICTS

ton, Wis. A two-manual organ dedicated Nov. 9 at Portland h, parish of the Rev. N. R. stad. The dedicatory address was by the Rev. L. C. Jenson of Cash- n organ concert was played by G. Peck., La Crosse, Wis.

n Minnesota

aul, Minn. Accessions to St. An- Park Church, parish of the Rev. Lewis during 1952 numbered t a Fellowship League meeting manuel Church, parish of the uben Mostrom, Sunday evening, l, the speaker was Miss Inge- Rusti of Bergen, Norway, who her experiences in a Nazi prison during the late war.

r, Minn. District President Rein- dedicated Sunday, Nov. 23, the rish house of Zion Church in assisted by Pastors G. Oppen, tensland, A. Bidne, and Henry pastor loci. In the evening Dr. son preached in Zion Church ng Township, the other church Spicer parish. During the past the interior of the Spicer was redecorated.

ew, Minn. The Belview parish ng of First Lutheran Church in and Echo Church in Echo is g a new parsonage in Belview. anned that it should be ready pancy by Feb. 1, when the pas- , the Rev. A. E. Norson, and ily will arrive.

Minneapolis, Minn. Among the festivities that marked the Christmas observance this year in Russell Avenue Church, parish of the Rev. L. F. Scheie, was a Christmas program for and by Jewish children in the evening of Dec. 23.

Northern Minnesota

Duluth, Minn. Men of the Lakeside Bethany Church, parish of the Rev. Sterling H. Simonson, are doing a good deal of volunteer work on the church edifice now in building. Work nights are Tuesday and Thursday, and all day Saturday is devoted to the project. Associated in the same parish with Lakeside Bethany is a small suburban church, Exeter Farms, which has an active Sunday school numbering fifty pupils.

Pacific

Anchorage, Alaska. A Lutheran service center installed in the church parlors of Central Church, parish of the Rev. A. Herbert Mjorud, was dedicated Sunday evening, Nov. 16. Taking part in the program were, besides the parish pastor, the Rev. Jos. Frenz, Chaplain Paul A. Trump, City Manager Shannon, Miss Almira Thompson, hostess of the Service Center in Fairbanks, and Miss Stella Larson, hostess of the new Anchorage center. This center is open five afternoons and evenings a week. A lunch is served on Sundays to service men attending the morning worship. On Oct. 26 talks were given in Central Church by Mr. and Mrs. Oscar Brown, missionaries at Naknek, who have been doing missionary work in Alaska since 1932.

Portland, Ore. A 15 minute transcription of the Sunday morning worship of Bethlehem Church, parish of the Rev. Luther S. Borgen, is given over KPOJ every Sunday at 11:30 a.m.

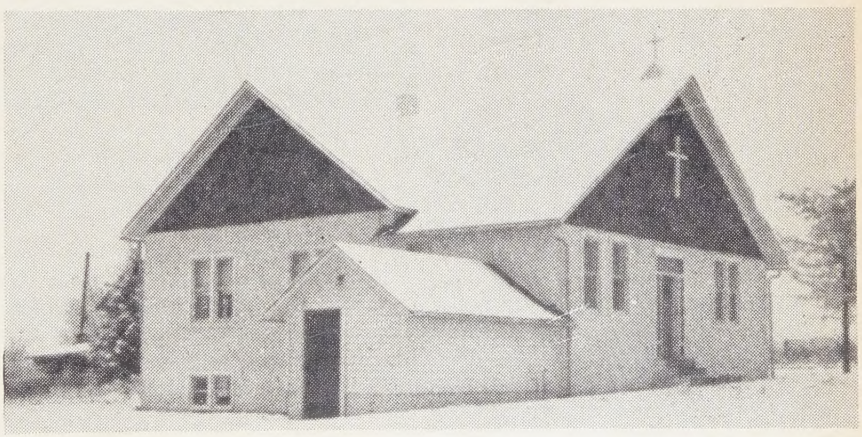
Cathlamet, Wash. Our Saviour's Church, parish of the Rev. E. Silas Torvend, has refinanced its Home Mission loan on its parsonage and has lately renovated the exterior of its church building. This congregation of somewhat less than 100 confirmed members has a choir of 25 voices, an active Luther League, and a growing Sunday school.

Springfield, Oregon. The Springfield Church, parish of the Rev. A. O. Odegaard, received on Thanksgiving Day 130 new members, bringing the total of accessions for the year up to 181.

North Dakota

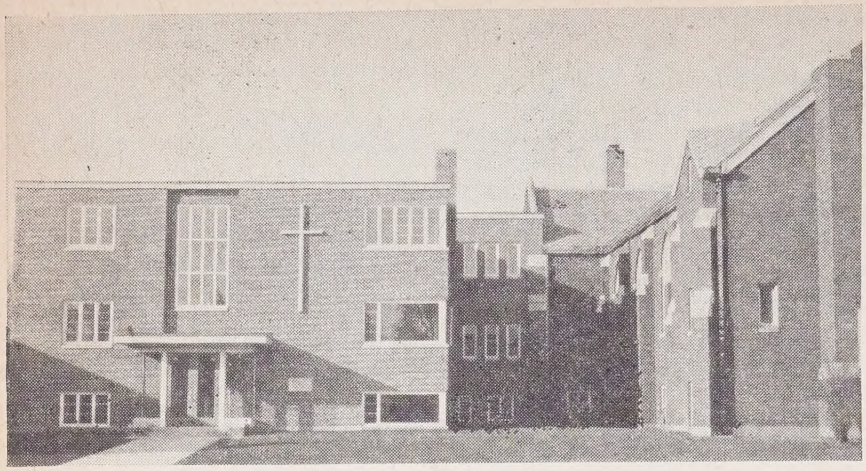
Berthold, N. Dak. This parish has had 110 accessions to its membership during the last nine months. Of these many were received through adult confirmation. The pastor of the parish is the Rev. W. A. Hallerud.

NEW PARISH HOUSE AT NEZPERCE, IDAHO



St. John's Church, Nezperce, Idaho, had its new parish house dedicated Nov. 16 by the Rev. M. O. Ensberg, acting president of the Rocky Mountain District. Among the several accommodations which the building contains are individual Sunday school rooms, kitchen, and dining room. It was planned and constructed by the men of the parish. A new Wurlitzer electric organ has recently been placed in the church. The pastor of the congregation is the Rev. Richard Waag.

NEW PARISH HOUSE DEDICATED AT THIEF RIVER FALLS, MINN.



The new parish house of Trinity Church, Thief River Falls, Minn, parish of the Rev. G. S. Thompson, was dedicated Sunday forenoon, Nov. 23, by Dr. J. A. Aasgaard, general president of The Evangelical Lutheran Church, who also preached the dedicatory sermon. Later in the day followed a Fellowship Service in the afternoon, and a Youth Service in the evening. At the former the speakers were the Rev. S. L. Tallakson and Dr. R. M. Fjelstad, both of them former pastors of the church. In the evening the Rev. John D. Kronlokken and John Colby, senior at Luther Seminary, St. Paul, spoke. Built as an L-shaped, three-story addition to the church, at a cost of $140,000, the new parish house contains 42 rooms, most of which are to be used by the church school, others as church offices and congregational assembly rooms.

South Dakota

Omaha, Neb. The current issue of "Our Saviour's Lutheran Monthly" tells of plans which now are under advisement by the South Dakota District Home Mission Board regarding the possibility of starting a new ELC church in the fast growing Keystone section of Omaha. According to the parish paper mentioned, prospects for such a new church, if decided upon, are promising.

California

Pasadena, Calif. Hill Avenue Grace Church, parish of the Rev. V. H. Quello, held Nov. 11 its seventh annual dinner to provide income for its building program. The speaker was Dr. N. M. Ylvisaker of San Diego.

North Sacramento, Calif. Young people belonging to Bethel Church and the Church of the Good Shepherd sponsored jointly Nov. 22 a Pocket Testament Movement dinner, at which the speaker was the Rev. Carroll Anderson, assistant chaplain at Beal Air Force Base.

Hollydale, Calif. In Faith Church, parish of the Rev. Clarence J. Johnson, a new Connsonata electronic organ was dedicated Nov. 16. Plans are under consideration for the erection of an education unit. The congregation has pledged a 100 percent increase in its missionary contributions.

Death Valley, Calif. Speakers at the pastoral conference of the California District Nov. 17-20 were: the Rev. A. W. Nelson, Dr. S. C. Eastvold (who gave three lectures), Dr. Orville Dahl, and the Rev. O. P. Stavaas.

Canada

Naicam, Sask. The Yorkton Circuit YPLL held its fall convention in Naicam. The speakers were Pastors Sterling Johnson and H. Nordmark. In addition several young leaguers discussed various topics.

Swift Current, Sask. Recently the chorus from Luther Seminary in Saskatoon gave a sacred concert in this city. An address was given by Dr. O. K. Storaasli, who also directed the singing of the chorus.

Viking, Alberta. Evangelistic meetings were held late in October at the Golden Valley Church, parish of the Rev. John Precht, by the Rev. T. W. Tysdal, ELC evangelist. On Nov. 16 three adults and one infant were baptized in the Golden Valley Church.

WISCONSIN CHURCH GE NEW PARISH HOUSE

A $60,000 parish house, adj the church, was dedicated by Church, Stoughton, Wis., Sunday noon, Nov. 2, by the Rev. Schmidt, vice president of the E District. The festival speaker w Arthur J. Tolo, Dows, Iowa, wh preached at the two morning s the same day. Another speaker dedication service, besides P Schmidt and Tolo, was the R W. Stolen, pastor of First Lu Church, Stoughton. The day with "open house" at the parish late in the afternoon. The new ing affords room for the Sunday for offices, and for various or tions of the church. The pas Christ Church is the Rev. L. Ola

CORNERSTONE LAYING A ANNIVERSARY OBSERVE AT FARGO

First Lutheran Church, Far Dak., observed Oct. 19 the 80t versary of its founding and same day laid the cornerstone new $240,000 parish educationa ing, scheduled to be ready i 1953. The guest speaker was D K. Preus, ELC director of ed who also officiated at the rite, by the three pastors of the co tion: S. A. Berge, L. G. Math H. E. Houghland, and by t E. O. Lee. In the evening t J. B. Jerstad, Pelican Rapids, a son of the congregation, add family gathering and youth ra Monday the Rev. Conrad M. son, ELC evangelism director, s parish evangelism.

ANNOUNCEMENTS

Wanted: Two used collectio by Henrytown Lutheran Churc mony, Minn. Write Henry J Harmony, Minn.

Wanted: Names and addr persons living in or moving taconite construction area in Minnesota, either at Beaver Ba er towns in this section of Nort The Rev. Teber O. Hill, Bea Minn., (after Jan. 7, 1953).

Colloquium with Luther S seniors will be conducted at Headquarters Feb. 16-24 by t dent and the district president Evangelical Lutheran Church.

The Church Council of the meet at Church Headquarters

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

ssions will begin at 10:00 a.m. on 5th.

heran Evangelistic Movement's mid-winter evangelistic conference neet Jan. 27-Feb. 1 in Minneapo- essions to be held at the First istana and Central Lutheran hes. Theme: "Rightly Dividing Vord of Truth."

Placement Service

urpose of the Placement Service is to in the locating of our people in com- es served by the Lutheran Church. The ient Service has not investigated the of the propositions advertised and s no responsibility in the matter. our ads and communications to The ent Service of the E.L.C. New ad- 303 Times Bldg., 57 S. 4th St., Min- s 1, Minnesota. (Refer to ad number ering.)

FOR SALE

sses

ral hardware and grocery business for Towner Co., North Dakota. Good Lutheran community. May buy half or full ownership. 291-1C

r shop for sale in Eddy Co., North Owner is aged, with poor health. shop. Lutheran community. 291-2C

sale—combination bakery and cafe for good business town in Olmsted, Co., ota. Building may be bought or leased. n Church. Price $16,000. 291-3C

sale—Laundromat with good equip- n southern Minnesota town. Health for selling. Lutheran churches. Price .. 291-4C

sale—country store doing good busi- nd room for expansion. 8 miles to town. Located in Goodhue Co., Minn. house connected to store. Lutheran nity, 1 mile to ELC church. Poor and other business reason for selling. buy. 291-5C

sale—good business lot in St. Louis nn. town. Basement for building made. cation. Started as a bake shop. 291-6C

ale—Millwork business in Pennington th Dakota. Good opportunity for in- party. 291-7C

tal building for sale in Roberts Co., for hotel or apartments. Woman de- sell because of husband's death. 291-8C

le—Shoe repair shop, tools and equip- Lyon Co., Iowa. Lutheran church in ge and health reason for selling. 291-9C

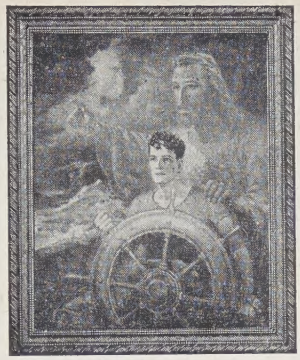
le—restaurant with good business in Co., Wisconsin. Modern equipment, ng rooms available. Good Lutheran ice $16,000 and terms offered. Must nce. 291-10C

le—dry good store located in LaSalle ois doing volume over $200,000; re- 0,000 to handle. Surrounded by good lands and several large manufactur- ts. 291-11C

le—dry cleaning plant and laundry n Berien Co., Michigan. Excellent land, large resort area and large uring plants. Requires $50,000 to 291-12C

LOVELY PICTURES FOR YOUR HOME

Sallman's Paintings in Full Color



No. M4712

Framed 18½x22½, $6.95

M4700—Head of Christ
M4702—Christ at Heart's Door
M4703—The Good Shepherd
M4712—Christ Our Pilot

Framed, 9¼x11½, $1.95

M4300—Head of Christ
M4302—Christ at Heart's Door
M4303—The Good Shepherd
M4312—Christ Our Pilot

Unframed 16x20, $1.50

L1600—Head of Christ
L1602—Christ at Heart's Door
L1603—The Good Shepherd
L1612—Christ Our Pilot

Unframed 8x10, 50c

L1400—Head of Christ
L1402—Christ at Heart's Door
L1403—The Good Shepherd
L1412—Christ Our Pilot

What Happened to Your Hand?

A Painting by Harry Anderson

A richly colored picture of Christ in a garden with three children of today. The little girl is asking, "What happened to your hand?"

Small Size

No. 6—Unframed, 6⅜x8⅜ on 9x11¼ white stock. **$1.00**
No. 6F—Framed, 11¾x14. **$2.95**

Medium Size

No. 12—Unframed, 12x16 on 14½x18½ white stock. **$2.50**
No. 12F—Framed, 14x18. **$6.95**

Large Size

No. 16—Unframed, 16x21⅞ on 19x25 white stock. **$5.00**
No. 16F—Framed, 18¾x24⅜. **$12.50**

Grace

by E. Enstrom

A reproduction of the famous photograph, "Grace," printed in soft colors. 13½x10 inches printed on white stock, 19x16½. Framed, 19x16½, **$5.50**
Unframed, **$2.00**

The Loving Shepherd

A Painting by Margaret Tarrant

This very beautiful painting is a favorite for the living room or dining room in the home. The peaceful, tender scene brings comfort to the viewer.

11x9¾, unframed.	$2.00
Framed.	$4.50
13x16, unframed.	$4.50
Framed.	$9.00

Postage extra on framed pictures

THE LOVING SHEPHERD

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